THE BAPTISTS SOPHISTRY DISCOVERED:

In a Brief Answer to a late Pamphlet, Entituled,

The Quakers Subterfuge or Evasion Overturned.

Wherein all People may plainly see how Unjustly the Baptists deal with the *Quakers*, and how Strongly they bend their Bow, and shoot their Arrows at them without a Cause.

Published to give Satisfaction unto all who simply desire to know the Truth.

By William Smith.

He that devileth to do Evil, shall be called, A Mischievous Person. Prov. 24.8.

If any man among you seem to be Religious, and bridleth not his Tongue, but deceiveth his own heart, this man's Religion is vain. Jam. 1. 26.

Printed in the Year, 1673.

THE Baptists Sophistry DISCOVERED, &c.

IF Necessity did not constrain me to enter upon this present Concernment, I could willingly have been silent in the Matter: but as I see the *Baptists* so violently prosecuting their Design against the People called *Quakers*, and so furiously endeavouring to render them and their Principles the most obnoctious, I feel a weight upon me to appear at this time on the behalf of those People and their Principles; for I dearly own and love such as are called by that Name, who are Faithful to that Light with which Christ Jesus doth enlighten them: And I certainly know (with many more) That whosoever are Faithful to the Light of Christ Within, that they are Led and Guided by it out of Darkness, and from under the Power of Satan; and so come to walk in him who is the Way to the Father, and partake of the Grace and Truth that comes by him; and herein we can stand with Boldness against all the Calumniations which you *Baptists* endeavour to cast upon us: for we shall not own any of your oblique or crooked Envy, though you would impose it unavoidably upon us in your account. But I shall not be large by way of Introduction, but come to the Matter intended, which though seemingly carry'd on by *Ralph James* only, yet believ'd, that he was not without some assistance in mannaging his Work; but however, the Matter was composed either by him, or others for him, we do not much regard it: for we certainly know, That the Head of the Serpent must be broken by that Seed which is Blessed forever; and though for a time the Serpent may bruise the Heel of that which is to break his Head, yet his Head must

be broken by it, and his Authority fall before it; for the Seed muſt Raign according to Promiſe; yea, it doth Raign, and is glorified over the Serpent and his Enmity: Everlaſting Praiſes be unto him that lives forever.

And now, *Ralph James*, I ſhall come to thy Matter; and the Reaſon why I call it thine is, becauſe I do not find any other Name ſubſcribed; and ſo I ſhall only take notice of thee, as being the Subſcriber: and as to what hath been already anſwered to thy Procacity, or what may by any other hand be replyed to what I have in Conſideration, which may be termed thy Proclivity to thy firſt Matter, I ſhall leave it to its own Method, and ſpeak diſtinctly to the moſt conſiderable Matters, as to thy laſt Portraiture. Come then, and duly obſerve thy own Proceedings; and be more ready to hear, then to offer the Sacrifice of Fools: For, how haſt thou endeavoured to make the Nation believe, through what thou haſt offered and ſacrificed, *That the* Quakers *are a Deluded People; and that of Neceſſity it muſt be ſo, from ſomething that happened between* Richard A[illegible]rſon *of* Panton *in* Lincolnſhire, *and thy ſelf*, as thou aſſerteſt? and in that particular Matter thou haſt concern'd the whole Society of the People called *Quakers*; and haſt endeavoured to inſinuate their Principles and Practices to be the ſame with that which thou chargeſt upon *R. A.* to be Erroneous: And haſt not thou appeared very inſolent in this thy Folly? For, what man of Prudence and Humility would have concern'd a whole Society of People with a particular Matter of a particular Perſon (ſuppoſing the thing to be true) when he never was in Society or Fellowſhip with them at any time? But I ſhall proceed to try thy own way of proving *R. A.* to be a *Quaker*; for that is the moſt principal to be taken notice of, as being the very Baſis upon which thou and thy Brethren have raiſed your Structure; and if the Baſis or Foundation be Falſly and Deceitfully laid, then the Structure or Building will fall of it ſelf, to the Shame of the Builders; and therefore I ſhal examine the moſt conſiderable Paſſages which thou haſt produced to prove *R. A.* a *Quaker*. And Firſt, To the Reader thou ſayſt, *That* R. A. *did attempt the Propagation of the Principles of the* Quakers *by denouncing a Curſe upon thee in the Name of the Lord, only becauſe of that Teſtimony which upon juſt Occaſion thou waſt ready to bear againſt their Errors.*

Reply, It

Reply, It is not the *Quakers* Principles to denounce Curſes in the Name of the Lord, and therefore *R. A.* did not Propagate their Principles in doing ſo; if ſo he did, and for thy Teſtimony againſt their Errors, it was like the Teſtimony of the Unbelieving *Jews* againſt Chriſt and his Apoſtles, if thou didſt bear any Teſtimony of that Nature: But thou haſt manifeſt nothing further to ſatisfie any people, that *R. A.* did propagate the *Quakers* Principles, or of thy own Teſtimony againſt their Errors, but thy bare word, who art neither a competent Witneſs or Judge in the Caſe, and ſo no cauſe to believe that *R. A.* was a *Quaker*.

2dly, Thou goeſt on to query, *What man of Reaſon will believe, that any man ſhould voluntarily accuſe himſelf, and complain of the Hand of the Lord, and what he could propoſe to himſelf, &c?* And then concludeſt, ſaying, *Surely in vain do men go about to out-face a thing ſo manifeſt.*

Rep. Thou ſhould have queried theſe things, and been ſatisfied concerning them, before thou hadſt endeavoured to have made *R. A.* a *Quaker*, and to fall upon the *Quakers* with ſuch Violence from thy ſuppoſing him to be ſuch a one; this would have manifeſt more Wiſdom and Peace, then to ſend thy Stories abroad into the Nation with ſuch Confidence as not to be diſputed againſt; and now forced to query, *Why* R. A. *ſhould do ſo?* Surely in vain haſt thou wrought all this, while in thy dark Imaginations, who art now querying after the Ground or Cauſe of *R. A*'s accuſing himſelf, and of his propoſals to himſelf: Is this the thing thou counteſt ſo manifeſt, that it is in vain for any man to go about to outface it? Is that manifeſt which lies obſcure? and is not that obſcure which cannot be demonſtrated? And here the Face of Truth can look upon thee, and Shame may cover thy own; for thou haſt manifeſt thy Folly, as not knowing the ſtate of *R. A.* and yet wouldſt make him a *Quaker*.

3dly, Thou ſay'ſt, *Seeing then that it cannot be denyed, but* R. A. *was led by the Spirit of Falſhood, and Propheſied falſly in the Name of the Lord, &c.*

Rep. How doth the matter appear ſo undeniable, ſeeing it lies only betwixt R. A. & thy ſelf? may not a thing be juſtly deny'd til it

it can be proved by ſome others then the Parties concerned; and thou haſt produced no ſuch Proof, and yet ſay'ſt, *it cannot be deny'd*, and ſo thou mayſt maintain a thing upon any terms, if that muſt be of neceſſity believed which thou ſayſt can't be deny'd: And if R. A. was led by the Spirit of Falſhood, what doth that concern the *Quakers*? Muſt he needs be a *Quaker* becauſe he was led by ſuch a ſpirit, as thou ſayſt? Surely thou and thy Brethren had need put on more Charity, that you might walk in Love; for the *Quakers* never uſed a ſhift to help *R. A.* though falſly charged with it from your dark Concluſion.

4thly, Thou ſayſt, *Thou haſt not wronged thy Conſcience in all thou haſt ſaid, nor deſigned any Evil againſt the Perſons of the* Quakers; *but only to make Diſcovery of the Falſe Wayes they have choſen, that ſo they might eſcape from thence, and be ſaved.*

Rep. Thou haſt put on a large meaſure of Confidence, that dareſt juſtifie thy ſelf in all thou haſt ſaid, and art [illegible] ſenſible that thou haſt wrong'd thy Conſcience in any thing thou haſt ſaid; this manner of boaſting gives juſt cauſe to ſuſpect that thou caſteſt the Reproof of Chriſt behind thy back; for if it were not ſo, thou wouldſt meet with Convictions in thy Conſcience for what thou haſt ſaid againſt the *Quakers*, and wouldſt be ſenſible that thou haſt wronged thy Conſcience in what thou haſt ſaid: and for any Deſign of Evil againſt the *Quakers* Perſons, thou canſt not hide thy Deſign under ſuch a Covering; for as thou deſign'ſt againſt our Principles, we know thou doſt not deſign any good to our Perſons; and for thy diſcovery of our falſe wayes, as thou termeſt them, thou haſt only diſcover'd thy own Folly; and therefore we ſhall not forſake our Wayes, in which we are ſav'd, to come into thy ways to be condemned: And ſo ſtop thy mouth for ſpeaking of our Wayes; for thou art a Stranger to them, and canſt not make the leaſt Diſcovery of them.

5thly, Thou ſayſt, *Thou doſt not pretend to work Miracles; and that thou knoweſt thou Sin'ſt not in what thou haſt publiſhed, but haſt more cauſe to think thou ſhouldſt have Sin'd in concealing it.*

Rep. Thou haſt affirmed a Miracle wrought by the Prayers of thee

thee and thy Congregation, and now thou doſt not pretend to ſuch a thing: If thou hadſt Faith that God would anſwer thy Prayers, thou muſt needs pretend to do the thing according to thy Faith; or otherwiſe, thou hadſt no Faith, and ſo no ſuch thing done by thee and thy Congregation, as thou haſt affirmed; for no ſuch thing was ever done without Faith; and if it was really done, what needſt thou be aſhamed to pretend to it? But here thou wouldſt go retrogade to cover thy ſelf, where thou haſt moved too forwardly: but this Matter may fall to be anſwer'd more fully afterwards. And as for what thou know'ſt, *in not ſinning in what thou haſt declar'd*; thou canſt not take away the Guilt with thy words; for as thou haſt concern'd the *Quakers* and their Principles, by declaring againſt them, thou haſt ſin'd in a high degree, and the Lord will not hold thee guiltleſs: And for *ſinning if thou haſt conceal'd it*, thou canſt not clear thy ſelf from that Guilt, for [illegible] haſt conceal'd it Eight or Nine Years, and ſo haſt ſin'd all [illegible] time by thy own Concluſion; and thou hadſt need Repent, before it be too late.

6thly, Thou ſayſt, *The* Quakers *have a faculty to Accuſe beyond their Ability to Prove.*

Rep. Take this to thy ſelf, for the *Quakers* are not concern'd in it; and haſt not thou accuſed the *Quakers* beyond thy Ability to prove thy Accuſations? prove (if thou canſt) what thou haſt publickly accus'd them with; and if thou canſt not do it, then is it not an Unmanly Faculty in thee, to ſlander them with thy Accuſations. Come *Ralph*, thou haſt made a Stage to play thy part, and thou haſt appeared upon it to infeſt the Nation with thy Infidelity; *but the Power of the Lord God is over thee, and thy ſtage and thee muſt fall together*: & ſo I have done with thy *matter* to the *Reader*.

I ſhal now go on as to what thou bringſt for Proof, to make good thy Affirmation of *R. A*'s being a *Quaker*; and when I have done with that matter, as it is ſcatter'd in thy Book, I ſhall take notice of thy Narrative, and ſome other things, which are moſt conſiderable, wherein thou haſt concern'd the *Quakers* and their Principles: for neither thee, nor any that have aſſiſted thee, that can

Diſ-

Diſcouraged the *Quakers* in their Innocency: and I ſhall come to the matter I have premiſed.

Page 10. Thou ſayſt, *But ſince the* Quakers *in their* Lying-Wonder, *do ſo boldly deny, that he* (viz.) R. A. *was a* Quaker; *hear therefore what is atteſted in that caſe,* June 17. 1672. *ſince the publication of the* Quakers Lying-Wonder, *in the preſence of credible Witneſſes hereafter named; and* (thou ſayſt) *it was demanded of* R. A. *whether he ever heard the* Quakers? *he anſwerd, Yes, he heard them at* Lincoln, *within the Priſon, about the ſpace of an Hour:* And then thou ſayſt, *It is known by ſad Experience, that many in as little time as that is, have been ſo leaven'd with their Principles, as that they have not been cleanſed from the Corrruption thereof to the day of their Death.*

Rep. The *Quakers* might very boldly deny R. A. to be a *Quaker*, and thou canſt not prove that he was one; but thou ſayſt, *Hear what is atteſted in that caſe, in the preſence of credible [illegible]neſſes.* Well, we are willing to hear what is atteſted; but we muſt aſk thee, Who did atteſt it? did any other atteſt it beſides R. A.? No: And what did he atteſt? *That he heard the* Quakers *at* Lincoln *about the ſpace of an hour:* Well, and what then? muſt he therefore be a *Quaker?* ſee what he hath atteſted; he did not ſay, *He was a* Quaker *by hearing them the ſpace of an hour:* But thou ſayſt, *It is known by ſad Experience, &c.* Come *Ralph*, thou muſt not thus abuſe us, by telling us of *credible Witneſſes*, and then make thy own Concluſions: and haſt thou been puttering all this while about proving R. A. to be a *Quakers*, & art as far to ſeek in thy third Pamphlet as in thy firſt; for there was as good Proof to what R. A. ſaid in thy firſt, as there is in this; and we do not queſtion the credit of the Witneſſes in what they might hear R. A. ſay or confeſs; but we queſtion thy Concluſions, *That becauſe he might hear the* Quakers *about an Hour, that therefore he muſt be a* Quaker, *becauſe many* (as thou ſayſt) *in as little time have been leaven'd with their Principles, as they have not been cleanſed from the Corruption to the day of their Death.* How abſurd art thou in thy Concluſion? for if all that have heard the *Quakers* one hour or two, muſt therefore be *Quakers*, becauſe of ſuch time *hearing them*, then ſhould we be many more in number then we are: but there are ſeveral have heard the *Quakers* many hours, who are not *Quakers* from ſuch their hearing;

ing, & if some in less time have receiv'd the Truth by them declared, Must it needs follow, that *R. A.* did so? Is this an Infallible Conclusion, that R. A. was a *Quaker*? And whereas thou sayst, *It is known by sad Experience*: I ask thee, Who ever came to thee to make known their Sad Experience, after they had received the Truth of the Gospel, by the *Quakers* declared? Instance any (if thou canst) that we may know the Sad Experience of such as have been exercised therein: But these are terms of thy own forming, to lay a Stumbling-block in the way of the Simple: and we know, that a little Leaven leaveneth the whole Lump; and whosoever receive the *Quakers* Principles to be leaven'd by them, they are cleansed from Corruption, and are not corrupted, as thou concludest in thy vain mind: for, is the Light of Christ Corruptible? or doth it corrupt such as receive it, and live in it? But we certainly know, the True Seed in thee (and many more of you) is in Bondage to Corruption, and that the Lord of Life is crucified in spiritual *Sodom* and *Egypt*.

Thou sayst, *That* R. A. *further shewed, that before he was at the Meeting at* Lincoln, *and after also, he had discourse with the People called* Quakers *Forty times touching their Principles; and after he had been with the* Quakers, *he went to the Meeting at* North-Willingham *many times, to Contend against the* Baptists *more then for any thing else.*

Rep. What dost thou stand telling us what R. A. shewed; for it is not hearing the *Quakers* an Hour, or discoursing with them Forty or a Hundred times, touching their Principles, that makes him a *Quaker*, no more then several *Jews* hearing Christ and his Apostles, and discoursing with them touching their Principles, made them *Christians*: and if he came to contend with thee and you at your Meeting, what doth that concern the *Quakers*? this is poor stuff to come forth in Print from a Pastor.

Thou sayst, *That he* (viz.) R. A. *declared, without any Inquiry, that the Reason why he went to pronounce thee a Leper, arose from the Consideration of a Passage,* Num. 12. *and that he looked upon the People called* Quakers *to be as eminently owned of God as* Moses; *so*

he was perſwaded, God would ſend the ſame Judgement on thee for contending againſt the Quakers, *as he ſent on* Miriam *for contending with* Moſes. *Atteſted* (ſayſt thou) *by*,

Chriſtopher Foſter,
William Skine,
John Walesby,
Robert Trigg,
Richard Horton.

Rep. Doſt thou infer from this Matter, that *Richard Anderſon* was a *Quaker*? Canſt thou, or any man, rationally draw ſuch a Concluſion? For though he might, without any Inquiry, declare all this thou ſpeak'ſt of, yet it doth not make him a *Quaker*, according to the Bleſſed Truth in which they live. And for his Perſwaſion concerning the Judgment coming upon thee for contending againſt the *Quakers*, it was only to himſelf, and the *Quakers* cannot be charged with it, nor he made a *Quaker* by it.

But ſtill to ſtrengthen thy own hands thou tell'ſt us, *The laſt Paſſage* Richard Anderſon *did again relate almoſt word for word in the Preſence of* Chriſtopher Foſter *aforeſaid, and three Strangers, which came out of* Oxfordſhire *to have Satisfaction concerning the Narrative; at which time alſo, being asked by theſe Strangers concerning the Truth of the Narrative, he ſaid, As to the Subſtance of it, it was all Truth, and that he would own it before any man. And this* (thou ſayſt) *is ſubſcribed by*,

William Greenwood, John Scuchbury, John Grammar, *The* Oxfordſhire *Strangers.*
and by Chriſtopher Foſter, *as Ear-Witneſſes.*

Rep. What is there in all this to make R. A. a *Quaker*? Muſt his ſaying or confeſſing, That the Subſtance of the Narrative was all Truth, make him a *Quaker*? Truly the *Oxfordſhire* Strangers could not receive much Satisfaction from what R. A. ſaid or confeſſed, if they deſired to know and be ſatisfied whether he was a *Quaker*.

Thou

Thou ſayſt, *The ſame general Teſtimony of the Truth of the Narrative, or the Subſtance of it, he the ſaid* R. A. *did deliver at another time, a few dayes before the laſt-mentioned, in the Preſence of,*

Chriſtopher Foſter,
William Skine,
John Walesby,
Robert Trigg,
Richard Horton,

Rep. Thou bring'ſt the old Witneſſes again to the general Teſtimony of R. A. to the truth of the Narrative, or the Subſtance of it; but I perceive thou dareſt not ſay, the whole Narrative; and what the Subſtance is, thou haſt not mentioned: But however, he hath not at any time teſtified before thoſe Witneſſes, That he was a *Quaker*, or that the Narrative was all true; neither have they teſtified any ſuch thing from what thou ſayſt he declared to them, or from their own Knowledge; and yet thou ſayſt, *Thus it appears that* R. A. *was a* Quaker: but if this be all thou canſt make it appear by, there is no cauſe for any to believe that he was a Quaker; and ſo thou haſt left thy ſelf as a man without Credit: for its now well perceived, that thou haſt none to ſtand by thee, that is able to teſtifie for thee from their own knowledge; and ſo R. A's Sayings and Confeſſions are thy chief Pillar. And to make it good thou ſayſt,

Nor can we have a better Teſtimony then a mans own Confeſſion in this caſe; for he muſt needs know his own Opinion better then another man: nor is it poſſible for us to prove (ſayſt thou) *what Converſation* (*in all reſpects*) *he had with them, becauſe remote from him, and not concerned in the* Quakers *Congregations.* And then thou querieſt, *Whether a mans own Confeſſion for matter of Opinion, being attended with thoſe Demonſtrations of the matter of Fact, thereby obſerved, be not a cogent Proof to ſatisfie indifferent men* (thou ſayſt) *then muſt leave the Sober Reader to judge for his own ſatisfaction.*

Rep. Well *Ralph*, I perceive thou art come to an end of proving R. A. a *Quaker*; and if this, which thou haſt brought, be

all thy Evidence, as may well be ſuppoſed, then R.A. muſt either ſtand by thee, or elſe thou muſt unavoidably fall; for thou haſt laid the very ſtreſs of the matter upon his ſingle Evidence, and ſo haſt forgotten, or otherwiſe wilfully omitted the Teſtimony of Scriptures; for the Scripture ſaith, that *In the Mouth of Two or Three Witneſſes every word ſhall be eſtabliſhed*; and thou wanting this ſure Evidence on thy part, there are not any of thy words can be eſtabliſhed; for thou haſt neither Three, Two, nor One Witneſs to evidence the Truth of thy matter; and ſo all thy words are as Wind, and cannot be eſtabliſhed. But thou ſayſt, *Nor can we have a better Teſtimony then a man's own Confeſſion in this caſe, he knowing his own Opinion better then another man:* Haſt thou not much miſtaken thy ſelf in thy Aſſertion? for there may be a better Teſtimony in this caſe then a man's own Confeſſion, becauſe a man may make an Ignorant Confeſſion of his own Opinion in relation to the Principles of other People; whereas another, that duly obſerves the courſe of his Life and Converſation, may be more able and fit to teſtifie how he anſwers their Principles; and ſuch a Teſtimony is far beyond the Party's own confeſſing his Opinion: and ſo it will unavoidably follow, That whatſoever R.A. hath confeſſed or ſaid, in relation to the *Quakers*, according to his own Opinion, doth not make him a *Quaker*. And where thou ſpeakeſt of the Impoſſibility for you to prove what Converſation (in all reſpects) he had with us, becauſe remote from him, and not concerned in our Congregations: we do believe it; for how is it poſſible for you to prove a thing to be, that never was? for he never had his Converſation with us at any time, in any reſpect, neither did he frequent our Meetings or Congregations at all; and ſo it is not poſſible for you to prove it. And thou ask'ſt this Queſtion, *Whether a man's own Confeſſion for matter of Opinion, being attended with thoſe Demonſtrations of the Matter of Fact hereby obſerved, be not a cogent Proof to ſatisfie indifferent men?* and here thou ask'ſt a Queſtion after thy Affirmation; for thou firſt ſaidſt, *Nor can we have a better Teſtimony then a Man's own Confeſſion in this caſe*: and now thou querieſt, *Whether a man's own Confeſſion be not a Cogent Proof?* and ſo it may well and ſafely be con-

concluded, that thou affirmeſt a thing that lies doubtful in thy own Judgment; and that ever R. A. confeſſed that he was a *Quaker*, is beyond thy skill to prove by Undeniable Evidence; and therefore thy Folly is manifeſt, giving him a Name which no Man or Woman did ever know him by before: for there is nothing more certain, but R. A. would ſoon have been called a *Quaker* by ſeveral of his Neighbours, if he had received their Principles, and been acted by their Spirit, as thou wouldeſt have it; and thou mighteſt have had the Evidence of ſeveral concerning his Alteration from the Wayes, Cuſtoms, and Faſhions, and Traditions of the World, and of his bearing a Teſtimony for God in the *Quakers* Spirit; but ſeeing it never was ſo, nor by him confeſſed to be ſo, thou art left as a Naked Man, without any Covering: And thus thy *Subterfuge* is overturned, and thou art without a Hiding-Place, and thy own Lye is turned upon thee in calling R. A. a *Quaker*, who never was known to have Fellowſhip with them, or they with him; and ſo the *Quakers* not at all concern'd in R. A's Errors (if he did err) as thou wouldſt fabulouſly impoſe upon them.

I ſhall now take notice of ſome Paſſages in thy Narrative, which ſeem to reflect upon the Truth, and to juſtifie Error; and thereby thou mayſt ſee how darkly and ignorantly thou haſt manifeſt thy Judgment, and how vainly thou haſt endeavoured to make R. A. a *Quaker*.

1ſt, Thou ſayſt, *That* R. A. *came to your Meeting, and was convinc'd; and ſaid, He did believe that Baptiſm in Water was an Ordinance of God.*

Rep. It ſeems he was convinced at your Meeting, and confeſſed his Belief to your way of Water-Baptiſm; and did you own him as a Baptiſt becauſe he confeſſed his Belief of that which you hold and maintain to be of ſuch abſolute Neceſſity? Now here are two things more conſiderable to make him a *Baptiſt*, at that time, then any you have brought, in all that he has confeſſed, can make him a *Quaker*; and yet it may be ſuppoſed, that you did not at that time own him as a *Baptiſt*, notwithſtanding his Convincement, and confeſſing his Belief to your *Water-Baptiſm* as an Ordinance of God.

2dly, Thou

2dly, Thou ſayſt, *That before he came again, he met with the People called* Quakers, *who told him (as himſelf confeſſed) That he muſt not look upon thoſe outward Ordinances, for they were low; but that he muſt mind the Light Within, and be guided by it; and not by the Scriptures, for they were a Dead Letter.*

Rep. It is to be obſerved, that thou didſt not know whether he met with any of the *Quakers* or no, but as he confeſſed, and yet he muſt be a *Quaker* in Print: Would ever any man, that had the right uſe of his Wits, have ſpread ſuch Stories abroad, as thou haſt done, and have no certain knowledge of what thou writeſt? And your outward Ordinances, as you call them, are Temporal, and may be ſeen, and the Apoſtle would not have ſuch things looked at; and they that will not be guided by the Light, and follow it, they diſobey the Doctrine of Chriſt, and abide in Darkneſs; and they that abide in Darkneſs do not know the Scriptures, nor the Power of God: and this is teſtified upon Truth's account, whatever R.A. might ſay unto thee.

3dly, Thou ſayeſt, *That when* R. A. *came again to the Meeting, he much contended againſt the Baptiſm of Water; and ſaid, That now they were to be Baptized with the Baptiſm of the Spirit, and not with Water.*

Rep. As for R. A's Contention (if he did ſo) it doth not concern the matter in hand: and you *Baptiſts* do not ſo well agree in all Points of your Belief, but you can ſometimes contend one with another, and if thee and R.A. could not agree, it doth not follow, that he was a *Quaker*: and if you be not Baptized with the Baptiſm of the Spirit, how are you One Body? for it was by one Spirit that the Saints were Baptized into One Body, whether *Jews* or *Gentiles*: And if you can you may demonſtrate, which of you all have a Commiſſion from God to be an Adminiſtrator of Water, in order to Baptize any.

4thly, Thou

4thly, Thou ſayſt, that R. A. ſaid, *The Spirit was to try the Scriptures, and not the Scriptures the Spirit.* And then ſaith, that thou ſaidſt, *Thou believed'ſt, the Scriptures were to try the Spirit, and not the Spirit to try the Scriptures.* Thus in thy firſt Narrative.

Rep. If you diſcourſed on this manner, you were both at work in your Imaginations; for the Spirit and Scriptures agree, and do not Try each other: and thou haſt ſufficiently manifeſted thy Ignorance both of the Spirit and of the Scriptures, who would have the Scriptures to try the Spirit; Canſt thou produce a Scripture to make good thy Belief? but in thy laſt Narrative thou ſeem'ſt to ſtate the matter otherwiſe, and ſo would'ſt alter the caſe to cover thy ſelf, where thou haſt over-ſhot thy ſelf, and ſome other Alterations, which thou haſt made in thy laſt, which I ſhall wave at preſent; And why haſt thou altered this matter, and put thy Meaning to it? For thou ſayſt in thy laſt, *That thou believeſt, the Scriptures were to Try the Spirits, and not the Spirits to Try the Scriptures; meaning* (ſayſt thou) *as before is ſaid, That the Holy Spirit, as he ſpeaketh in the Scriptures, is to Try and Judge the Spirits of men, and particularly the* Quakers *Spirit, which they call the Light within:* And here thou haſt plainly manifeſted Deceit unto all who have Eyes to ſee, and thy Meaning will not cover thee; And who have any cauſe to believe thee, that canſt twiſt thy words from one thing to another? But how do the Scriptures try and judge the ſpirits of men, according to thy Meaning? I would underſtand thy mind more plainly, as to this thy Evaſion: And why muſt the *Quakers* Spirit (which thou ſayſt they call the Light Within) be particularly tryed and judged by the Scriptures? Muſt the Letter try and judge the Light? Wouldſt thou make the Greater ſubordinate to the Leſſer? for that which is the Original of a thing muſt needs be greater then that which is manifeſt from it, and the Letter was manifeſt from the Light; for the holy Men of God ſpake as they were moved by it, and it was within them when it moved them to ſpeak: and ſo the Holy Mens Spirit was the Light with which the *Quakers* have Unity, and their words do not try and judge the *Quakers*

kers Spirit, but their words are fulfilled and witneſſed by the ſame Spirit: and here the *Quakers* are before you all, who are only in the words, as they were once ſpoken, and not in the Spirit by which they were ſpoken; and ſo you want the Key of Knowledge, which opens the Myſteries of the Kingdom: and when *John* bid the Saints try the Spirits, whether they were of God, he ſaid, *There were many Falſe Prophets gone out into the World*; and the Falſe Prophets were in a Falſe ſpirit, which the Saints were to try in the True Spirit; and ſo the True Spirit was the Tryer of all falſe ſpirits and falſe Prophets, and the ſame Spirit is the Tryer of all ſpirits now; and they that live in it hold faſt that which is good, and know it to be Good though falſe ſpirits may call it Evil.

5thly, Thou ſayſt, *Thou ſaidſt to* R. A. *that thou waſt afraid that the* Quakers *were deceived, and guided by a ſpirit of Deluſion; and that it was thy Judgment, That all the Sons and Daughters of men ought to be guided by the Scriptures.*

Rep. It ſeems thou hadſt no certain Ground to believe that the *Quakers* were Deceived and Deluded, but only waſt afraid; and ſo it is manifeſt thou couldſt not try them, either by the Spirit or Scriptures: ſurely Wiſe Men will be aſhamed of thy Ignorance and Folly: And for the removing thy vain Fear, we are willing to tell thee and thy Brethren, That we live in the Bleſſed Truth, where Righteouſneſs & Peace embrace and kiſs each other. And as for thy Judgment, *That all the Sons and Daughters of men ought to be guided by the Scriptures*; thou haſt given thy Judgment inconſiderately; for thou haſt not demonſtrated any thing as a Ground why it ought to be ſo, but only ſtated it from thy own Judgment; and if thy Judgment be ſufficient to bring others to be of the ſame Judgment, then the Judgment of the *Pope* may plead Authority, and ſo people may as ſoon be *Papiſts* as *Baptiſts*; and if there be no other Guide, but the Scriptures, for the Sons & Daughters of men to be guided by; then what Guide have ſuch as never heard nor read the Scriptures? have ſuch no Guide to lead them to fear God, and work Righteouſneſs, to be accepted of him? or muſt they of neceſſity periſh for want of the Scriptures to be their Guide? or whether can ſuch a People be ſaved? thou art here con-

concern'd to give thy Judgment again; for there is not yet such a Decision of the great Controversie, as thou vainly boasteth.

6thly, Thou now comest to speak of R.A's *coming to reprove thee, and pronounce thee a Leper; and that a little time after he confessed, he was deceived, and was a false Prophet; and that the same Judgment was come upon one of his Children, and himself, Wife and other Children taken with a Restless Pain in their Bodies: and that he desired thee to Pray for him, and thou and thy Congregation did pray for the removing of that Distemper and Affliction; and they were restored to their former Health again, which* (thou sayst) R. A. *confessed when he came to the Meeting again.*

Ans. It is to be observed, That the very Ground of all the Buzzle and Noise, which thou hast made against the *Quakers*, is only from the bare and single Confession of *R.A.* and thy own Consequences and Conclusions from what he hath confessed and said, but thy groundless Conclusions do not prove so effectual for thy purpose, as thou might'st vainly suppose when thou begun'st thy work: for though thou hast made such a Noise against the Light Within, and against the *Quakers*, because *R.A.* might tell thee, *The* Quakers *did tell him, he was to mind the Light, to be guided by it*; yet the Light is not to be charged with *R.A's* Miscarrying, if he did Miscarry in any thing wherein he concern'd the Light: for if he did concern the Light in giving Judgment against thee, and then afterwards confest, *that he was Deceived, and was a False Prophet*; this doth not make the Light to be a False Principle, nor those that are faithful to it, to be guided by it, a Deluded People: and if he did confess, that he was Deceived, it doth not follow, that the Light deceived him; for there were never any false Prophets in the True Light, nor never any True Prophets out of it; and so it is very clear, that *R.A.* was not guided by the True Light when he was deceived, and was a false Prophet; neither doth it appear by all thou hast said, that he was guided by the Light, and yet he must be call'd a *Quaker*, because he might sometimes have something to say of the Light, and against Water-Baptism: and suppose this was granted, yet it doth not make him any more a *Quaker*, then for a man to speak of *Water-Baptism* and against the *Pope* would make him a *Baptist*; and if such a man should

do

do or say something that is a manifest Error, would you *Baptists* take it well, that his Error should be charged upon your whole Society, and you counted a Deluded People because of such a Miscarriage by that man, when he was never taken notice of to be owned by you? it may well be concluded, That you would be ready to clear your selves, both from the man, and his Miscarriage; and to blame such as should lay his Miscarriage upon you: And if you would not be willing to bear such a thing your selves, if cast upon you from such a Ground, why then do you so much busie your selves to do it unto us? Are you doing in this as you would be done by? let the Judicious judge: For you neither manifest Justice, Equity or Mercy towards us in this matter; but rather vent your Envy and Malice against us, as the Sober-minded well perceive. And as for the Judgment of *R. A.* against thee *R. F.* if such a thing was, and the thing coming upon himself and Family, it doth not concern the *Quakers* at all, or the Light of Christ within, which is their Principle; and had it thou been so wise, as to have let the *Quakers* alone, and not concern'd them, its possible the Story of thy Prayers for removing such a Judgment might have made thee and you famous in the Eyes of some who delight in Novelties: but thou hast taken a wrong course to advance thy own glory; and in time, both thee, and those that have assisted thee in thy work, will fall under your own Shame: for the True Light is not to be charged with that which by a False spirit may be done, no more then an Innocent Man is to be charg'd with the Offence of an Offender; for, all that live in the true Light receive true Commands, and no Error is to be charg'd upon the Commander, nor such accounted Deluded that keep his Commands; for the true Light leadeth all those that faithfully follow it out of all Error, into all Truth; but where Imaginations have liberty to work, they conceive a false thing, and bring forth a false birth, and in that work the Light may be pretended though not at all concerned: and by this thou mayst see where *R. A.* was when he was deceived, and was a false Prophet, as thou sayst he confessed. And so it is not what any may speak of the Light Within that makes the Light guilty of any thing that may be done amiss by such as speak of it; for it stands a Witness against them in their Consciences, when they transgress it. And as for *R. A.*

and

and his Family being reſtor'd to their former health, by the Prayers of thee and thy Congregation, it is ſtill to prove, though thou haſt gotten ſeveral Subſcribers to what R. A. confeſs'd concerning it; and in ſuch a manner thou mayſt write one Book after another with reiteration; for thou brought'ſt Evidence to what *R. A.* confeſſed in thy firſt, and thou art gotten no further yet, only haſt gotten new Witneſſes to R. A's old Confeſſion; and ſo all thou haſt done by thy laſt Subſcribers is but a further manifeſtation of thy Folly, and it is not worth taking notice of in particulars, neither ſhall I trouble my ſelf or the Reader with ſuch Impertinencies: and thou doſt as much as confeſs, that as to thy own knowledge, thou waſt ignorant of any Affliction upon R. A. and his Family, or of their Recovery; for thou ſayſt, *Hadſt thou fore-ſeen this Peeviſhneſs in the Incredulous* Quakers, *thou mighteſt perhaps have deprived them of this their fooliſh Advantage*; and then thou bringeſt Chriſt and the Apoſtle *Paul*, *whom* (thou ſayſt) *did not go to viſit all for whoſe Health they prayed*: and ſo thou wouldſt parralel thy ſelf with thoſe Unparralel'd Workers, & thou wouldſt bring thy ſelf off again by ſaying, *But what am I, O Lord! I confeſs unto thee, I am not worthy to be mention'd here*; and ſo thou firſt ſeem'ſt to include thy ſelf with Chriſt and the Apoſtle, and then wouldſt exclude thy ſelf again, as not worthy to be mention'd: And for thy Fore-ſeeing the Peeviſhneſs of the *Quakers* (as thou term'ſt it) thou haſt ſham'd thy ſelf with that Expreſſion; for it ſeems thou hadſt nothing in it to have ſatisfy'd thy ſelf of the truth of the matter, but only to have depriv'd the *Quakers* of that which thou calleſt their Fooliſh Advantage; and ſo thou couldſt not pray either in Faith or Hope, who didſt not know whether there was any Affliction upon thoſe thou prayd'ſt for or no; and ſo thou and thy Congregation pray'd at an adventure, and R. A. confeſſed to the Reſtoration of Health again; and this is the Great Wonder which thou haſt ſpread abroad in the Nation, to make people believe, that you prevail'd with God by your Prayers: but the moſt Juditious do rather believe that it was a meer Fiction, and thou art not able from thy own knowledg to demonſtrate it otherwiſe. And thus I have done with thy Narrative.

I ſhall now take notice of ſome particular Paſſages, which thou haſt ſtated to make good R. A's Affliction and Reſtoration.

Thou ſpeakeſt of ſome that asked him (meaning R. A.) *Whether he himſelf had not a Child preſently after that was Leprous? and he ſaid, he had a Child then that did break out into Sores*, p. 13.

Rep. Mark this Confeſſor; he did not directly anſwer the Queſtion of the Enquirers, as to confeſs his Child had a Leproſie; but that he had a Child broke out into Sores: and it is well known to all that have their Senſes, that there may be a breaking out into Sores, and yet no Leproſie: and this is all that *R. A.* confeſſed upon inquiry. How hath the poor man been drawn out and ſqueezed by Inquirers, to anſwer the End which thou Unjuſtly haſt begun?

Thou ſayſt in the ſame page, *That the Title Page of the Narrative was not of thy compoſing.*

Rep. It ſeems you *Baptiſts* can ſhuffle to make out your own matter; and thou canſt ſubſcribe to that which is not of thy own compoſing: and to help the matter as well as thou canſt, thou ſayſt, *It is not without Truth*; but whether this appears like the Truth, I ſhall leave to all Unbyaſt Judgments to determine.

Thou endeavoureſt pa. 10. to make R. A. a *Quaker* without any Contradiction, ſaying, *That* R. A. *was a* Quaker *in Principles, and owned that People above all others, and was acted by their ſpirit, is palpable enough from what is ſaid in the Narrative.*

Anſ. Thou now ſeemſt to leave thy Subſcribers to R. A's Confeſſion, and take the Matter upon thy ſelf, as if thy own word ſhould carry the matter more clearly than all that R. A. hath confeſſed, and by ſeveral ſubſcrib'd: and muſt we take thy bare word that R. A. was a *Quaker* in Principles, and own'd us above all others, and was acted by our Spirit? wouldſt thou impoſe theſe things upon us from thy vain Concluſions? but as thou haſt refer'd this Matter to the Narrative, as ſuch a palpable thing, I ſhall not run into Tautology; but deſire the Reader to peruſe what is anſwer'd to the Narrative, which, I doubt not, will fully ſatisfie any Judicious Perſon touching this matter.

I ſhall

I shall take a little notice of three Heads, which thou stateſt to make good this falſe Aſſertion.

Firſt, Thou ſayſt, *In that he contributes his Teſtimony to that which they call the Light Within, at as high a rate as the moſt of that Way*; *which* (ſayſt thou) *if they have any Principles at all, is the chief of their Principles.*

Anſw. What Teſtimony (as thou callſt it) R. A. did contribute to the Light Within, or at what rate, we have only thy bare words and our Belief not being in thee, we can't credit thy Stories, and therefore thy words are but as Wind unto us. But thou ſayſt, *if we have any Principles at all, the Light is the chief*: and here thou queſtioneſt, whether we have any Principles at all; and yet, even now affirmed that R. A. was a *Quaker* in Principles: who would take thy Word, that know'ſt not what thou ſayſt, or whereof thou affirmeſt? and if the Light be the chief (as thou put'ſt the caſe) we have no cauſe to be aſham'd of it: but thou ſhalt not at this time be made wiſer by me, in demonſtrating what our Principles are, or what is the chief; but thou mayſt grope in the Dark, where thou art, ſeeing thou doſt not love the Light.

Secondly, Thou ſayſt, *In that he took upon him to appear as a Prophet for the* Quakers; *condemning ſuch as oppoſed them, and Proclaiming them to be the People of God.*

Anſw. Thou once ſaidſt, *The Light commanded him*; and now ſayſt, *He took upon him*: mark thy Contradiction, and condemn thy Folly; for he did not appear as a Prophet for the *Quakers*, though he might rebuke thee for ſpeaking againſt them; for that he might do in Civility, as a man, ſeeing thy Incivility in ſpeaking againſt them behind their Backs, and yet no more a *Quaker* for rebuking thy Folly, than thou in thy Folly: And where did he proclaim them to be the People of God? doſt thou count that to be his Proclamation, when he ſaid, *He was come to reprove thee for ſpeaking againſt the People of God called* Quakers; this is all the Proclamation that can be found in all thou haſt expreſſed, & whether this was true or no, we have no Evidence beſides thy own; and we have no cauſe to believe thee, who art the very Author of ſuch unheard of and incredulous Stories.

Thou

Thou makeſt a Rabble about the Evidence, that the *Quakers* bring to invalidate the Narrative, as if they were either abuſed, or moſt unworthily forged: but this is ſuch a piece of Foppery as not worth taking any notice of, except one did intend to follow thee in thy Humors; and being ſo inconſiderable, as not to carry any thing of weight to make any thing good on thy part, or to make any thing good againſt the *Quakers*, either for abuſing, or unworthily forging any thing, I ſhall wholy wave it; only take notice of one Paſſage, p. 16. concerning ſomething that thou ſayſt *Katherine Hall* ſhould ſay of the *Quakers calling for much Ale, and brought it into the Street, bid the People Drink what they would, and if they would have more they ſhould have it*; and then thou draw'ſt thy own Concluſion, ſaying, *Probably to move the People to befriend them, with the more liberal Teſtimony.*

Anſw. Canſt thou tell us the Longitude or Latitude of this Story? for I do not know who can find out either: and was it unbecoming *Chriſtianity* or *Civility*, to bid the People drink, who came thither upon their account? But this matter needs no anſwering; for all that know the *Quakers*, do very well know their Moderation, Temporance and Sobriety, and that they are not inclin'd to the Exceſs of Strong Drink, or any way to Encourage others in ſuch a Practice: but one may plainly ſee, that thou would'ſt creep under any thing for thy Subterfuge; and thy Wickedneſs in this matter appeareth in a very high degree.

Thirdly, Thou ſayſt, *By his acting after the manner of divers* Quakers *in theſe dayes, going on Unſent Errands, only moved by the Conceits of their own hearts.*

Anſw. His acting was not after the manner of any *Quakers* according to thy Concluſion; for the *Quakers* know who ſends them on their Errands, & know their Errand, though thou knoweſt neither; and he that ſends them is True, and Truth is their Errand; and being moved by him, who is the Fountain of Life, and Well-ſpring of Mercies, to Labour and Travel in his Work, they are upheld by his Power to do his Will; and this is more then the Conceits of their own Hearts: though the Good Heart may conceive Good Things, and indict Good Matters; but thy Motions lie in the Conceits of thy own Brain, which is a Habitation of Notions. And ſeeing thou affirm'ſt, *the* Quakers *go on*

Unſent

Unsent Errands, I ask thee, or any *Baptist*, Who sendeth you on your Errand, seeing you pretend to have an Errand? Have you heard the Voice of God and Christ to tell you your Errand, and to send you forth with it? give us a plain Answer.

And thus I have Answer'd the most considerable Passages in the Pamphlet to maintain R.A. a *Quaker*; and I may well hope, that the Juditious & Sober-minded, who only desire to know the truth, will be fully satisfied that R.A. was never a *Quaker* in Principle, Judgment or Practice; and so the *Baptists* are plainly Discover'd in their Sophistry.

And as to the rest of thy Book, concerning Christ the Light in every man, and about Ordinances, &c. thou and the Reader art refer'd to [redacted] which is coming forth, in Answer to *Tho. Hicks*, called [redacted]ich doth treat fully concerning these things; in which [redacted]y Brethren's Objections and Cavils are fully Answered.

W. S.

THE END.